



# The Latter Rain Evangel

*The days of Heaven on the Earth*

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**An International Monthly Magazine**

EARNESTLY CONTENDING FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

HAWTHORNE - CHICAGO

# Pentecost, a Mighty Epoch in the History of Redemption

## The Holy Spirit as a Fire.

Evangelist A. E. Stuernagel in The Stone Church, Feb. 20, 1927



AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

We believe in every part of the Bible, that it is all inspired, and "is profitable for teaching, for reproof . . . and for instruction in righteousness." The passage under consideration has to do with the four-fold manifestation of the Holy Spirit in connection with His advent, so we have here a very fundamental truth to deal with this afternoon. The Holy Spirit manifested Himself in a three-fold way when He first appeared on earth as the abiding Guest. Of course the Holy Spirit has always been in the world. He came upon prophets of old and anointed them for a special ministry. That we call sporadic, because it was temporary. The Holy Spirit never abode in the heart of anyone until He came in the form of a dove upon the head of our precious Redeemer as He stood in the waters of the Jordan. Jesus was the first one who was qualified to receive into His heart the Holy Spirit as an abiding Presence. He came as the Dove of Peace because in Jesus there was no sin or carnality. He was pure as a sunbeam, spotless as the driven snow. So the Spirit of God abode in the heart of the precious Redeemer in all of His unmeasurable fulness. In fact the Lord Jesus Christ was the reservoir of all the boundless fulness of the Spirit of God as He walked the shores of Galilee. Then when the Lord had finished His ministry and had developed a perfect character thru the Divine Spirit, He went home to God. He had borne fruit in the finished work of Calvary, and now that work was accepted and He took the place of supreme authority at God's right hand.

The fountain of grace had come to the full and was now beginning to overflow. And this crystal tide of God's wondrous grace has been flowing from the heavens ever since. It began on the day of Pentecost and has been flowing

continuously down thru the Ages in an unbroken stream. It is flowing today. The grace of God is flowing as a mighty refreshing, quickening, transforming stream from the throne of God in the heavens.

Some say, "Oh Pentecost can never be repeated!" Some men who are very "wise" and do not like to go down in humility and get a real infilling, sit off and criticize those who do, and say, "They call this the Pentecostal baptism. Pentecost cannot be repeated any more than can the Passover or the experience of Calvary." That sounds wonderfully wise, but let me tell you nobody that I know believes that Pentecost is repeated. But the mighty Spirit who came at Pentecost is repeating the same experience. Some say, "The Spirit of God is here, and has been here all along; what is the use of praying for His outpouring? Seeing that He was poured out on the day of Pentecost, the work is finished." Brother, let me ask you, is it reasonable to think that the Spirit was poured out in such a fashion and to such a finish that there could be no further outpouring since Pentecost? Has the Christian church been cut off from the Fountain Head of all her blessings? There is no such thing as receiving the Spirit except as He flows from the heart of the Redeemer. While the blessed Spirit was received by the Lord Jesus from the Father and shed forth on the Day of Pentecost, He has never ceased to flow from the heavens to the hearts of believers on earth. So when we pray, "Lord, pour out Thy Spirit," we are praying a very reasonable prayer.

In Zech. 10:1, we read that "the Lord will send rain in the time of the latter rain," in answer to prayer. No doubt they will pray as they did in the early days when the Spirit was first poured out. I say that because there are those who insist that they didn't pray on the day of Pentecost for the outpouring of the Spirit. Well, they didn't wait and fold their hands and say, "It will happen anyhow," and while it is true that the Holy Spirit could not come until the hour that was appointed, it is true on the other hand that the Spirit of God could not come into the hearts of any of God's followers until they were prepared to receive Him. And that is the reason people today do not receive the Holy Spirit in all His fulness. They do not prepare for His reception. I believe that the Spirit of God came

just when those disciples were ready; not one moment later nor one moment sooner. I believe it took 4,000 years, from creation down to the day of Pentecost for the advent of the Spirit to take place. When the 120 were prepared in heart and mind for the reception of the Holy Spirit, He came. According to the foreknowledge of God and the forshadowing type, it took place on the Day of Pentecost. God was always ready but not the people. When you are prepared you too will have the Holy Spirit as on the Day of Pentecost.

Now are you interested in this Pentecostal experience? If you are not interested in this outpouring as it happened nineteen hundred years ago and as it is happening all over the world today, bringing a world-wide revival you are missing the sweetest, most comforting and transforming experience imaginable. You are missing the greatest manifestation of God that has occurred since the Day of Pentecost, and I consider it a crime against God and His work in the world today that men will close their eyes and ears and push the whole thing aside as if it were nothing. Every man and woman will be responsible for their attitude toward what God is doing in the earth today. You can brush it aside as if it were something done in a corner by a few fanatics, but you cannot lightly ignore this wonderful revival that is encircling the globe. It is found in every city of the world, and in almost every town and hamlet. The people are receiving the old-time power of the Holy Spirit just as they did in the beginning.

The Day of Pentecost marked a mighty epoch in the history of redemption. We ask ourselves what happened? In the first place there blew from heaven a rushing, mighty wind. They had a great wind on the Pacific Coast not long ago, but that was a destructive wind. This wind was not that kind. It didn't come from the East or the West; from the North or the South, but it came down from heaven. This holy, heavenly wind blew down from the presence of God, and when it came it made a great surging, rushing noise. Have you ever heard a tornado? It comes with a great rumbling noise. I think this wind was something like that. Perhaps it startled everybody. No doubt they sat up and looked around wondering what was happening. You will note it came with a noise. People say to us, "I do not like the noise in your meetings." Well, maybe you do not. I do not like the quietness in some meetings; it reminds one of a graveyard. I am not against quietness; you do not

always have to have a noise, but let me tell you this: God does not always work secretly. There are times when He works in such a way that noise is connected with the movings of His divine Presence. You will find it always has been so. There has never been a great revival of religion without noise. Every denomination believes in Chas. G. Finney. When he went to preach in New York State in a certain place, they began to make such a noise in his meeting that he couldn't preach. They became convicted of sin and with broken hearts cried out to God, so that he stopped preaching and told the people to seek the Lord. It is said of Titus Coan in the Hawaiian Islands, who had that tremendous revival in 1837, that many times he had to stop preaching because of the noise the people made in getting thru to God.

When children are playing out of doors, and when they are happy and full of life, they make plenty of noise. I am staying at the Y.M.C.A., and the boys gather in the gymnasium and have a hilarious time. It doesn't put me out at all; I like to see folks have a good time. When they play baseball they shout and hoop, and nobody says "Sh—". Brother, sister, if there is a little enthusiasm and power with reference to the religion of Jesus Christ and the mighty working of the Holy Spirit, do not find fault, but be patient. Just remember that if you should get the same joy and blessing in your heart that accompanies the mighty infilling with the Holy Spirit, you too might run over with excessive joy.

Now the wind blew down from heaven, and it stood for something very definite. This holy wind was a type of the Holy Spirit. The Spirit as the wind imparts life. The atmosphere we breathe is the vehicle that conveys to us life; we could not live without the atmosphere; so in the spiritual you cannot have divine life without the Spirit of God, and you cannot have a new nature without the Spirit of God. So the first thing the Holy Spirit did was to impart to those disciples divine life and a divine nature. This divine nature also becomes a great power in the individual; a mighty heavenly force. You know what wind can do as a power in the natural. It will pluck up a tree by its roots and throw it across the road. It will pick up a house, carry it half a block and set it down again. It will waft a vessel across the ocean. So the new nature has in it that which gives it power, and thru the divine Spirit we receive unlimited power for a life of unbroken victory for Him. This divine power is the heritage of every true believer. It

delivers him from bondage to self and all its varied manifestations. It inspires him with a new hope, implants in his soul a new heavenly love, so that the things he once loved he now hates, and the things he once hated he now loves. In fact his whole life receives a new impulse and takes on a new direction. Having received a new life and nature within, he bears a new relation to every person and thing in the world. "Old things are passed away: behold all things are become new!" II Cor. 5:17.

Next, the Holy Spirit reveals Himself as a fire. Fire represents quite a number of things. In the first place it always illuminates. When the Spirit of God shines into the human heart He produces a heavenly light which gives us an entirely new conception of the Word of God. People say to me sometimes, "The Bible is so mystical I cannot understand it." Of course you cannot. The "natural man perceiveth not the things of the Spirit," but when the Spirit of God comes in, the Bible becomes an open Book, for the Word says, "He shall guide you into all the truth."

In the second place, the Holy Spirit warms and makes our whole attitude and manner attractive. Sometimes people in order to be sociable will put on a social manner. They will come and shake hands, saying, "I am so glad to see you;" when it is only a refined mannerism which they assume. It doesn't go very deep. It is good as far as it goes, but it is rather a cultivation of the flesh. But when the Spirit of God comes into the heart, He really gives you a warmth of disposition that you cannot have any other way. You then have something within you that will make you tender and sweet, warm and affable. Your heart will go out in compassion after the lowest type of humanity; your soul goes out in love to the lost. That is a thing that is not of the natural man. It comes thru the Divine Spirit, and is something that is well worth having.

Another characteristic of a fire is that it always melts. A great many people are very hard and unapproachable. You look into their faces and they are so cold, but the Spirit of God can break up the hard hearts. When no amount of talking or reasoning will mellow a hard disposition and warm a cold heart, the Spirit of God coming into that individual when surrendered to Jesus Christ as Lord will break up the depths of his nature and give him a compassion and love for others he can have in no other way. When I was in Toronto, Canada, seeking the Holy Spirit's fulness, I used to go into an Upper Room where we waited on God. There was a college

professor who also used to come there, and he said to me one day, "If I never get any further than I am now it has paid me to come to this meeting and seek this wonderful fulness. God has done something for me during these weeks. I used to be so cold in my disposition, so unbroken in nature. No matter what happened, I would not be moved or shed a tear. Now God has given me a broken spirit and I weep before Him. That brokenness of spirit and of heart is worth everything to me."

Some accuse us of just seeking to speak in tongues; just seeking manifestations. Do not believe that. What we seek is that the love of God shall fill our souls and that we shall be thoroughly yielded to His control so that He can manifest Himself thru us any way He chooses. When I sought this blessed fulness of the Spirit I received a tremendous breaking up. Before I knew it I began to weep, and many a time I wept until my kerchief was saturated with tears. God so broke' up the depths of my nature that I sometimes wept for half an hour, and then my whole being would be filled with a sublime tranquility and heavenly joy that is simply indescribable. One day's experience is worth more than all the pleasure, all the selfish gratification this old world has to offer in a whole life-time. You will never taste of the sweetness of heaven until the power of God comes in you and produces a miniature heaven within your soul.

In the next place, fire attracts. If a church is dead, they can only attract by choir productions and lectures; novel subjects and things of that sort, but if you want to have a revival and get a church full of people, the rightful way is to get the fire of God upon the meetings. When a people are on fire for God, anyone who comes into their presence can feel the burning of the Spirit of God, and the noise is spread abroad everywhere, "Oh that place is on fire for God!" I have never seen so many people together at any one time as at a fire. I remember one of the last fires I witnessed was when an entire block burned in Cincinnati. I can see yet how the firemen climbed up and the walls came tumbling down; the crowds stood and looked on, a great solid mass of humanity witnessing a great conflagration. That is what we want in the spiritual realm. The greatest attraction of all is the Spirit of God burning in the midst of a people, and when they get in touch with God they too get on fire.

Then the Holy Spirit as a fire also purifies. He did not come only as a life-giving, re-generating,

empowering element, but as a mighty purifying agency. He came to those disciples purifying, separating and transforming. People say, "Must I be sanctified to receive the Holy Spirit?" You certainly must. You must be sanctified by the blood of Jesus Christ. Then the Holy Spirit as a mighty fire enters as an external antagonist to all of sin and self in you and thus purifies and delivers you from the dross of self. Talk about just speaking in tongues, if you get the real in-filling of the Holy Spirit you will first have a real sanctification thru the Divine Spirit. Those disciples were all filled with the fire of God as a purifying agency. When you find a lot of rubbish around your house that you wish to dispose of, you take it to the back yard and set fire to it. When we come to the Lord Jesus and say, "Lord, fill me with your mighty anointing," we must first let the Spirit of God burn up the rubbish. Then there is a great vacuum. The Spirit of God comes in and finds the temple clean and holy, and says, "I believe I will stay here." Then He proceeds to transform you and bring out the real manhood and womanhood that is latent within you.

Charles G. Finney, one of the greatest men who ever lived, was so filled with the Divine Spirit, and the fire of God so burned in him that when he lay down upon his bed, he got up again believing that the bed was actually on fire. George Fox, the Quaker, was so full of the power of God that his feet would burn as he walked around bare-footed. When this work was in its incipency, a young girl in Ramabai's Mission in India, was praying and suddenly became enveloped in a sheet of flame. Her companion ran for a bucket of water to put it out, but when she returned and found it was the fire of God, she drew back. So we have illustrations of what God has done and is doing all over the world.

Now there was a tongue of fire on each of their heads on the Day of Pentecost. Some say that it was a sign that they were to have an eloquent tongue, or a purified tongue. That may be, but I believe that the flame of fire rested on their heads as an indication that their whole being was purified, and for that reason they became filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Your practical sanctification may have had a good beginning, but you must press on and on until God knows you are fully separated unto Him, and then His fire will fall.

Finally we come to the filling with the Holy

Spirit. Many who lack this experience insist that the speaking in tongues only meant that they had a sanctified tongue; that instead of backbiting and criticizing you now have a sanctified tongue, a new tongue. I once heard a minister say in a meeting after different brethren had expressed themselves, "Now you have all given your varied opinion; you have all spoken in tongues as the Spirit gave utterance." Some ministers in preaching on this text divide it right in two and say nothing about the second half. Now, is that honest? No, and they know it. It is what Paul calls, "handling the word of God deceitfully." In this way they try to evade an issue which they are bound to face fairly and squarely sooner or later.

I thank God for the second chapter of the Acts. Every word of it is vital. I am glad that the power of Pentecost is being manifested all over the world today. Every now and then some minister or Bible teacher makes a fierce attack on the people who speak in tongues. Some insidiously ask if there is a genuine case in the world today. Well, if they do not know, would it not be best to wait and make a fair investigation before passing wholesale judgment? A little honest inquiry would reveal the fact that there are tens if not hundreds of thousands of consecrated, Spirit-filled people today who have spoken in tongues as the Spirit gave utterance. The evidences of real languages are not wanting. And they are found in every part of the world. It marks a genuine, old-time revival, and blessed are they who have a share in it. But we fear for those who dare to hoodwink the people and keep them in ignorance of this marvelous manifestation of God's wondrous grace in these last days. The time has come when God will deal with them.

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#### *Message in Tongues and Interpretation:*

I have not spoken in vain, neither will I now speak in vain. My Words shall go forth as a fire and it shall burn all that will not abide the fire. All the inventions of man, all the teachings of man shall be burned up and in these last days I will prove the immortality of Mine own work; I will prove the deity of My utterance, for My Word is eternal even as I am eternal. I will separate the hypocrites from those who love Me and My Word. I shall separate those who have Me in their mouth and do not possess Me in their hearts. My fire shall burn and burn until all the dross shall be consumed and My Life,

which is gold, shall come forth. People shall see that ye are My disciples because ye have lost your self-life and I am dwelling in you.

Be not afraid, I am with you. You are passing thru storms, thru testings. You are passing thru the fire but I am in the midst of you and ye shall come out purified and holy; a people that pattern after me, a people that are My image, even as I am the image of the Father. Be not dismayed. There shall be great separations. I will separate those who will not abide the fire. Come ye, therefore, confess your sins, fall down before me, saith the Lord, and I will be gracious and merciful unto you. I will cleanse you from your

iniquity. I will give you my heart. Buy of Me for I am lowly. Be ye not indifferent, be ye not careless. God is speaking. He has been speaking thru My servant. Listen ye, for I shall require the word that he has spoken. It is not his word but mine. I shall require it of you.

Ye that are willing, be humble, be purified, and I shall dwell in you and will preserve you unto the day of my coming, for I am coming soon. Only the purified, only the cleansed channels that are sanctified shall come with Me. Come unto Me that I may purify you, sanctify you, fill you with My Spirit and seal you unto the day of your redemption.

## Why the Tribe of Dan Lost Its Inheritance

The Human Heart When God Uncovers.

Pastor Philip Wittich in the Stone Church, Jan. 30, 1927



HE moral and spiritual condition of Israel at the time of the Judges is graphically described in the closing four chapters of that book.

The principal actors in this national tragedy are the tribes of Dan and Benjamin, altho all Israel is exposed as being in a very deplorable condition from the narration of chapters seventeen to twenty-one.

The lesson we are to get out of the history of the tribe of Dan ought to be burned into our very hearts. God had given unto Dan a definite lot in Canaan, as we read in Joshua 19:40-46. But this tribe failed to make this lot which God had given them, *their inheritance* by faith in His promise. In other words, the tribe of Dan didn't show that faith and obedience which God has a right to demand of His believers, and such as the other tribes exercised. Unbelief and cowardice caused them to be driven into the mountains by the hostile tribe of the Amorites, as we read in Jud. 1:34, "And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley." The tribe of Dan despised the promises of Jehovah and the inheritance given to them by grace. They left their lot located between Judah and Manasseh and went into that territory outside of the land which God had promised unto Israel, going north thru the borders of Naphtali and Manasseh into lower Syria, where they took possession of the City of Laish and killed their peaceful inhabitants. By faith in the Lord they were to conquer nations in Canaan which God said He would spue out of their land. In other words He said to the Israelites, "This land is yours, I have allotted to each one of you a place where you can live in peace

with your families; but one thing you have to do, and that is by faith in my promises, and obedience to my Word, drive out these nations and possess the land, for I have given it unto you."

I cannot refrain here from making a spiritual application to our days. The Israelites had their inheritance in the land of Canaan, but we, the children of God in the New Testament, have a land which cannot be found on the map of the earth, a land which God has reserved for His spiritual believers, for the overcomers. Paul points out in the book of the Ephesians the precious truths that after our salvation and baptism in the Holy Ghost, if we remain under the anointing, we are seated *with Christ in the heavenlies*. Our physical bodies are here on earth, but according to the words of Christ and the operations of the Holy Spirit in us, we are seated with Christ *in the heavenlies*. Just as the real battle and fight began with Israel when they started to put their feet on the land that God had promised them, so in the spiritual. God has given us many precious promises, and thru the victory of Calvary, thru our Lord's death and resurrection, we have absolute freedom from the power of the flesh, from the allurements of the world, and from the temptations of the devil. The promises are given in His Word and God expects the saints of the New Covenant as He expected the saints of the Old Covenant, to exercise faith in what He said. *In Christ* we have forgiveness of sins thru His blood. *Our past is blotted out*. How many will take the wonderful promise and claim the cleansing, delivering blood? Those who do will find it wonderful in its power.

Again, I see in the Word of God something more than pardon. I see deliverance from the

old, carnal nature, the old flesh; from that awful condition which Paul describes in the 7th chapter of Romans, "O wretched man that I am, who will deliver me?" We see there is deliverance in the death of Jesus Christ. Others say like Dan, "We cannot take it." Others again are like the Benjaminites who failed to dislodge the Jebusites. But a few say, "What God has promised belongs to us." They are the Caleb and the Joshua souls in the New Covenant, who say, "We know there are giants there; we know they have fortified cities, but in the name of Jehovah we will take them."

Death to self, in these days has become simply a human doctrine, even among Pentecostal people. "Who can be dead to self? I never saw a man who was dead," is the answer they give to the command that God gave thru Paul, "Therefore, reckon yourselves to be *dead unto sin*, but *alive unto God in Christ Jesus*." However, a few will not rest until they have obtained their inheritance. They see *freedom*; they see *power and peace in the death of Jesus Christ*. Some saints like Paul exclaim, "Oh wretched man, who will deliver me?" They are the ones whom God lifts from Romans 7 into Romans 8, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus *made me free from the law of sin and of death*"—not *may* make me free," but "*made me free*."

Now we come to another point, one which God has also used in bringing deliverance of the body from sickness as well as from sin. In Isa. 53, in Matt. 8:16, 17, and in I. Pet. 2:24,25, we read in substance, "By His *stripes*, (by His *wounds*) we *are* healed." Isaiah lived 800 years B. C. but the Spirit of Jehovah made him say, "By His *stripes ye are healed*." And Peter who had denied his Lord, Peter who was ashamed to stand under the cross; he, after being fully restored by the Master, says, "By His *stripes ye were healed*." Man comes with his reason and says, "It can't be done. This case is beyond help; we must go to man for help," but God thru Peter says, "By His *stripes ye were healed*." Oh I praise God for the power and immutability of His Word!

Dan went outside of his inheritance and sought an easy inheritance north of Palestine. Listen! Reading your Bible you will find that the country north of Israel was always considered the country of Israel's greatest enemies. The most bitter and most terrific foes of Israel came from the North. There was Syria with its capital at

Damascus; there were the powerful nations of Babylon, Assyria and Persia. They were located to the North of Israel. The tribe of Dan ran away from the place which God had allotted to it and drifted north into the enemies' country. In the enumeration of the twelve tribes in I Chronicles the tribe of Dan is left out. Again in the New Testament, in the seventh of Revelation, we find the name of Dan omitted among the list of the tribes of Israel. God has no inheritance for us outside of His promises, and when we wander in self-will we lose our inheritance, which was the sad history of the tribe of Dan.

We come now to another tribe, the tribe of Benjamin, which was equally as war-like as the tribe of Dan, and which committed a similar sin, in not taking possession of its lot. You will find that mentioned in Judges 1:21, "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin unto this day." As in the case of Dan, so in the case of Benjamin, they failed to carry out by faith and obedience the commandments of the Lord. The Jebusites dwelt in that city which afterwards was named by David, Jerusalem, meaning "a place of Peace." The tribe of Benjamin failed to drive out the enemy which harrassed them, and which God had really put into their hands; they began a dastardly war against the other tribes in defence of the men of Gibeah who had committed an unmentionable crime. They engaged in a warfare for a wrong cause. We are not to fight against brother or sister, nor against flesh and blood, even in a spiritual sense; if we do we are spiritual Danites and Benjaminites. But we are to fight against spiritual forces in the heavenlies, against the rulers of the darkness of this world (Eph. 6:11, 12). Just as Israel showed a degeneration, so today we see a degeneration among the children of God, even in our precious Pentecostal Movement. Instead of putting on the whole armor of God to be able to withstand the forces of evil, and with the shield of faith and the Sword of the Spirit put to flight every foe, many are fighting one another with weapons that are carnal, and of the world.

The sin committed by the tribe of Benjamin was indeed a terrible one, but it was of a carnal nature, while the sin committed by the tribe of Dan was a spiritual sin, a sin against the Eternal Spirit of God in despising its inheritance. While Benjamin was later absorbed by Judah they still had a certain inheritance within Judah's borders, but Dan lost its inheritance altogether, which will

not be restored until Christ shall reign as King on earth (Ez. 48: 1, 2). Can we learn spiritual lessons out of the Old Testament? The Old Testament is the foundation, while the New is the building. A building must have a good foundation. We see that the sins committed by the Israelites at the close of the history of the Judges are the same sins which are being committed today in the Christian Church, which is now spending her days in Laodicea. Laodicea means the dominion of the people. Israel under the Judges had a *Democratic* government bordering on anarchism. Four times from the 17th to the 21st chapters this woeful complaint of the Spirit is jotted down by the writer: "And there was no king in Israel but every man did that which was right in his own eyes." Is this not the deplorable condition in our churches today? The Lord Jesus is not recognized as King in His church. There is no authority these days. According to the Divine record we should be subject to the authority of the apostles, prophets, pastors, evangelists and teachers (Eph. 4). However our Pentecostal movement is largely governed by the spirit of democracy. We are in the days of Laodicea to whom God says, "I will spue thee out of my mouth." Man cannot live without *Theocracy*, the rule of God. No Christian can live without the authority of God, the Father, Son and Holy Ghost, and *His precious Word*. Whenever we get away from the Word of God we become like the Danites and the Benjaminites; we become Christian Democrats and Democracy is never recognized in God's Word. It will do for the worldly nations who are outside the kingdom of God. They can appoint kings and decapitate them; that is the way of the world, but the only form of government for the children of God is *Theocracy*. I rejoice to think that God will soon set His Kingdom upon His holy hill of Zion (Ps. 2).

Some may ask how is it possible that such unmentionable crimes should ever have occurred in a people who had been trained by God for years? in a people who had been miraculously led out of Egypt and the wilderness and brought into a land flowing with milk and honey? a people who had seen the glory of God and witnessed His miraculous power? Beloved, the answer is a very easy one and it is found in the Word of God. The mistake that man makes is this: man looks at the fruit; God always looks at the *root*. What is the root of every man's life? Let us turn to Matt. 15: 18, 19, "Those things which proceed out of the mouth come forth *from the*

*heart*; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." It doesn't matter whether you be Jew or Gentile, if you entertain evil thoughts it shows your heart is not right with God. The Lord strikes right at the root of our whole being, and that is *our heart*.

Why was it possible for these Israelites to commit such terrible crimes? Because *their hearts forsook the Lord*. As long as they followed the Lord in their hearts they were protected by Him from gross sins, but they had learned thru the enemy to forget God and to return again into lives of carnality. You ask, "Is it possible that the men of Gibeah could commit the sin that the Sodomites committed? Sodom stands out pre-eminently as one of the vilest of Gentile cities. But the men of Gibeah were just as wicked because they had forsaken God. In the first chapter of Romans (verses 18-32) Paul gives a description of what happened to the human race when our forefathers forsook God. This is only a record of the human heart. "Oh," some will say, "those are sins which I never practiced!" Would we know anything about the sins of the inhabitants of Gibeah if God hadn't exposed them? He allowed their sins to come to a climax, because they were in their hearts before. Can you see into the hearts of your brethren? Can you see into your own heart? When God's time comes He permits things to occur in an assembly or among His children that cause people to stagger. "Is it possible," they say, "that such things are found in our midst?" Brother, they already existed in the hearts because the hearts were not surrendered to God; they were only covered up by a superficial religion. When God starts to deal with man, He doesn't start with the outside, but with the inside. Just like the Jews of old, so many Christians of today have a form of godliness but they deny the transforming power of God. And as God permitted things to happen among the saints of old, so He allows things to happen today in the assemblies of God. Sin was in the hearts of the men of Gibeah because they refused to have their hearts cleansed and controlled by the Word and Spirit of God. So God allowed the covering to be pulled off to show the true heart condition. What is on the inside will come out. The history of the crime of the men of Gibeah proves that when God's children forsake Him they fall as low as the lowest heathen, with only this difference, that they are sinning

against light, which the heathen do not possess. (Jer. 3:14 and II. Tim. 3: 1-5.)

A godly man often used this expression whenever something evil was reported to him about a brother or sister, "John (meaning himself) *this is you but for the grace of God.*" What right have we to judge our brother? Judgment belongs to God. Do you know when you are filled with the Holy Ghost you realize that the same thing is in your flesh as in the man whose sin became public? "The heart of man is deceitful above all things, and desperately wicked."

Now we come to the point I have often brought out. In our Pentecostal Movement one thing needful has been neglected. We have been laying too much emphasis upon the *gifts*, and greatly neglected the fruit of the Spirit. The Spirit will bear fruit out of your heart, and if your heart is not right with God thru the ministry of the Spirit you are bound to bear the fruit of the old flesh life, no matter whether you speak in tongues or prophesy, whether you cast out demons, or use any of the twenty-one gifts of the Holy Spirit. "By their fruits ye shall know them. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." Matt. 7:15-17.

The outward manifestations do not govern our life. *It is the heart.* If you realize that God's finger is not pointed at the outward actions but at the heart, and you say, "Lord, *take my heart,*" God will give you *a new heart*; He will take away the unclean and stony heart, and give you a fleshy, pure, and tender heart. Jesus knew our tendency to judge after appearances when He said, "Blessed are the pure in heart, for they shall see God"—not pure in outward pretence; not those who can act sanctimoniously and even manifest great zeal for the Lord and the mission field, but the pure in heart. "Man looketh on the outward appearance but God looketh on the heart." I thank God that the flaming eyes of our Lord Jesus are directed to our hearts. I

want Him to daily search my heart and keep it clean from rubbish, free from self and the flesh. The *nineteenth chapter* of the Judges reveals that *man without God* and left to himself *is a helpless slave to sin.* Whether that man is a Gentile or a Jew, I repeat, without God he is a helpless slave to sin. The *twentieth chapter* shows how sinful man in his blindness undertakes to deal with sin. The *last chapter* brings out the *woeful consequences* of man's effort to combat sin. These are the three main thoughts I see in the closing chapters of the Judges.

Our studies in this book bring out the *fleshy nature of man*, Jew or Gentile, religious or profane, as *utterly wicked in the sight of God.* He uttered His curse upon this nature back in Paradise. *God's curse is death!* He finally executed this curse 4,000 years later on Calvary's altar when He condemned sin (our old nature) in the innocent flesh of Jesus our Lord. "For what the law could not do, in that it was weak thru the flesh (that is our sinful nature) God, sending His own Son in the likeness of the flesh of sin, and for sin, condemned sin in the flesh (the sinless flesh of Jesus) that the ordinance of the law might be fulfilled in *us*, who walk not after the flesh but after the Spirit." Rom. 8: 3, 5. For God's people still to reckon with *their old nature* is grievous to Him and a terrible sin against their Lord and Savior, who has won deliverance for them from the dominion of sin thru His cruel and yet blessed death. "We who died to sin, shall we any longer live therein?" Rom. 6:3. Brother, sister, God is thru with your old sinful nature thru the death of His dear Son. Are you? If so, *His peace will flood your soul like a river.* Our only Refuge is Jesus, who thru His journey, *thru death and Sheol* to the throne of God, has secured us eternal rest from sin.

"The Savior's precious blood  
Has made my title sure;  
He passed thru death's dark raging flood,  
To make my rest secure."  
Hallelujah! Amen!

## Leaves from an Evangelist's Diary

Number Three



**I**T WAS in an isolated settlement in the early days of the Pentecostal outpouring. The meetings were being held in the different homes, which were small and soon became crowded. The "front" room would soon be filled and finally the kitchen would be overflowing, and everybody who didn't want to get too close to the "fire" went to the kitchen.

The mother in a certain family had been attending services and was wonderfully blest, and oh how she desired that her youngest son, about seventeen, might be saved! But he was more interested in the things of the world than in a cottage prayer-meeting. Finally she persuaded him to go along and of course he stopped in the kitchen and it happened that he got a seat right back of the stove.

The meeting started and God came in a wonderful way as they knelt in prayer. This young man was watching things in general and feeling quite uncomfortable, when he suddenly "saw" Jesus walk thru the room and look around as tho He were looking for someone. Searchingly He passed from the kitchen into the next room and the young man was suddenly overwhelmed with the thot that Jesus was going by and hadn't seen him. Little realizing that until that very moment he had never cared whether the Lord saw him or not, now it seemed as tho he wanted Jesus to see him more than anything else in all the world. He forgot about the people around, forgot about his intentions of keeping out of sight, and he cried out with all his soul, "Oh Jesus, here I am behind the stove in Anderson's kitchen." Jesus turned and looked at him and suffice it to say, he was saved then and there. He afterwards became a preacher among the despised Pentecostal people.

### "He's Just Like Jesus"

Dear Brother J —. How he loved to sing,

"Hallelujah to the Lamb,  
Jesus made me what I am!"

His experiences in life had been varied, but he always saw his wonder-working God in *everything*, and so no matter what befell him, he was always blest and full of praises. Like Daniel of old, no fault could be found in him, only his "religion"; and so while neighbors and acquaintances all seemingly liked him, they rather shunned him for "He's crazy on religion," they said.

Because of all this, when Bro. J.'s young son, a fine clean chap, tho unsaved, began keeping company with a young woman in the neighborhood, her family became dreadfully opposed. "Why," they said, "we have nothing against the young man, but we couldn't think of you marrying into that crazy man's family." Love triumphed however, and she simply informed her family that she intended to marry the young man, and would take the "crazy" fatherinlaw, too.

After their marriage they went to live in Bro. J.'s home for a while. Naturally the young bride watched her fatherinlaw, and her family were intensely curious to find out how he acted in his home. Hadn't they heard of him shouting the praises of God and giving his testimony on the street corner while waiting for the car? Surely he was a conundrum. Bro. J. knew nothing of all this, but he was a man who lived his re-

ligion in the home as well as on the street; he was continuously a "sweet fragrance of Christ" no matter under what circumstances you found him. So when the young bride went home to visit her folks, they plied her with questions about him. She waited until they all got thru and then she said, "Well, I'll tell you what he's like. *He's just like Jesus.*"

What a testimony of one's life! Could you covet a greater? It reminds one of those of old of whom men took knowledge "that they had been with Jesus." In these days of doubt and denial, how we need men and women who are "just like Jesus." This would help the cause of Christ more than all theories or arguments. Not many months had gone by until the young bride went to her husband and said with tears, "I want to get just the kind of religion your father has." Shortly after they were both happily converted, much to Bro. J.'s intense joy. Ah this likeness to Jesus! It convicts, woos and wins. Hallelujah!

### He Empties and He Fills

A minister from the South had held a series of meetings in a little town with blessed results. He had promised to stay longer but his home assembly were sending urgent messages for him to return, and while he felt he ought to return the people would not release him from his promise. In his dilemma he said, "If you will release me and let me go home, I will send you a preacher to finish my dates." Very reluctantly they consented and he left to secure the promised preacher. But he was doomed to disappointment for all were engaged. He was in deep straits for the mail brot more letters telling how much he was needed at home.

At this time he met a timid young woman evangelist and he eagerly began telling her of his predicament, stressing the needs of his home assembly, etc., as he begged her to go up to finish the meeting for him. Naturally she refused, for how could she fill *his* dates and finish *his* meeting. It seemed ridiculous to her. However, "she" was his only hope and he would not give up, so with many misgivings she yielded to his pleadings and promised to go. Had she, however, heard him telling the folks over the 'phone what a marvelous wonder he was sending them, and how they would always be glad he left, so that they could get to see and hear *her*, she would never have gone. Immediately their interests and hopes were transferred to her, and

Special Club Rates on The Evangel: Ten for \$10.00

they decided to have afternoon meetings *also*. So when she arrived at the Saturday afternoon meeting we fear the Lord was lost sight of—the “wonderful” lady evangelist eclipsing all.

Now this young woman had never considered herself a preacher, but had endeavored to be “obedient to the heavenly vision.” She was very timid, shrinking and fearful when it came to preaching, and was obliged to lean very heavily upon the Lord and not on her own wisdom when it came to giving a message. It was indeed a cross from which she shrank. And here she sat in this first meeting among these good people whose expectations were *in her*. She felt strangely “alone” and peculiarly shorn of all power and ability. She had no text and no message. She wondered if she had in any way displeased the Lord so that He was not her present help in this time of need.

Stepping out in faith, however, she essayed to read a few verses, thinking God would come, but He didn't. And after trying to speak for about three minutes and realizing no help from the precious Spirit, she sat down in dismay. The people were very visibly disappointed in this “wonderful” evangelist, and if the brother who sent her there could have read their throts he might have been alarmed as to his reputation among them. They betook themselves to prayer and the mortified little evangelist made her escape thru a side door and went crying up the street to the home in which she was being entertained. She was too crushed to go back to the evening meeting and spent a sleepless night asking God's forgiveness for getting out of His will, begging Him to give her a message for the Sabbath and promising to return home on Monday.

Sunday morning dawned bright and clear, but the outlook was not very bright to those people. And for the evangelist, her sky was dark and lowering. The meeting began at ten and she arrived on time and took a seat to one side. No one spoke to her and no one invited her to the platform, and verily she didn't want to go there. Those in charge consumed as much time as possible in preliminaries and she was glad they did, for as yet she had neither text nor sermon.

After considerable time had been taken up in singing, some suggested having a few testimonies. This was readily agreed to. In the meantime the evangelist was invited to the platform where she sat begging God to pour out His Spirit upon the people for testifying so that she would not have to preach. Suddenly away back in the hall a little man arose, and all he said was,

*“Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead.”* To the evangelist it came like a thunderbolt with lightning flashes of the Spirit's illumination, and Hallelujah! she had received both the text and the sermon. To her dying day she will never forget it. For over an hour the Holy Ghost poured thru her such a revelation of God the Father and the hope He hath given us thru Christ the Son, that people bowed in adoration and praise, gladly acknowledging that “Not unto us be the glory, but unto His Name.”

Praise belongs to the Potter, not the clay vessel. Credit belongs to the Master Builder, not to the hammer, saw or nails He uses. And so the praise belongs to God for a good sermon, not to the preacher. God alone is the Source and Giver. Without Him we can do nothing; our expectation should be in Him and not in some remarkable preacher. If it is in the preacher we are doomed to disappointment. Those people surely learned a lesson thru that experience.

\* \* \*

I had held quite a few meetings in H—, and God had blessed. The people were wont to gather early to pray for the preacher and service. Coming one evening just as they were going to prayer, I heard old Bro. A. saying, “Now, folks, I tell you we've got to pray for Sister N., for I have found out she can't preach at all unless God gives it to her.” Blessed are the people who find out that their preacher can do nothing of himself and they must help pray the messages down. Then God will work in their midst, for He gets all the glory.

\* \* \*

Mr. K. had been backslidden for some time; he deliberately refused to obey God on certain lines, and God was on his track. He went one morning to clean a well. After he was thru and they were lifting him up, the rope that was around him broke and he dropped about twenty feet. They had him almost to the top when he dropped, striking the rough stones on the bottom of the well. Both of his ankles were broken, and he was compelled to stand in the ice-cold water in the well for about twenty minutes before they were able to rescue him.

By the time he was taken home and the doctor had arrived the ankles were so swollen that

(Continued on page 19)

# The Latter Rain Evangel

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## Notes

### A Blessed Revival

THE Stone Church has been visited by a very blessed revival. Evangelist A. E. Stuernagel of Sacramento, California, preached for us nightly for three weeks (Feb. 13-March 6), and God poured out His Spirit in the old-fashioned way. Sinners under deep conviction went to the altar nightly, and large numbers sought the Baptism of the Holy Spirit, both at the altar and in the prayer room in the basement of the church. Each place was crowded with souls hungry for the power of God upon their lives. It was a time of real refreshing from the presence of the Lord. The messages came forth with power and were a blessing to the people that crowded the church to its utmost capacity. But best of all were the results that crowned the three weeks' meetings. A meeting is largely measured by its results. While it is true, in the fullest sense spiritual results are known only to God, yet in this revival we were encouraged by very visible results. About twenty were saved and from thirty to forty baptized in the Holy Spirit. During the midst of the meeting thirteen were baptized in water, all of whom were recently saved. This makes the third or fourth baptismal service held this year.

There have also been some marked cases of recent healing. A doctor who attends the Stone Church services, asked the Pastor to pray for a woman who was diagnosed as having an internal cancer. He afterwards wrote, "The daughter just called and told me that her mother was feeling fine and prepared the dinner for the family. She has no pains anywhere and is completely cured. Thank you for praying for this woman who would have been in her grave today under the care of the other doctor."

Another healing of cancer occurred thru prayer at a distance. Mrs. J. E. Fletcher, 7240 Perry Avenue, gave the following testimony at one of the Divine Healing services:

"Some time before Christmas at one of the Thursday healing services I asked for prayer in behalf of Mrs. Goss of East St. Louis. The woman had a malignant cancer on her head and was given up by the Barnes Hospital of East St. Louis, who declared that she could live but a short time. About Christmas I visited that city and found that Mrs. Goss had been completely healed of the cancer, and was up and about, doing her work. I give this testimony to the glory of God."

Prayer was asked for a child who had a growth in her stomach. The doctor said an X-Ray would have to be taken, but the mother wept for joy as she told the pastor over the 'phone that the child had been delivered.

Another recent healing was that of appendicitis, and the Church is rejoicing in the manifest presence and power of God in her midst.

## Two Months' Report

(January and February)

|   |          |
|---|----------|
| Miss Carrie Anderson, China (\$84.00 fare)..... | \$104.00 |
| L. M. Anglin, China.....                        | 40.00    |
| Miss Olga Jean Aston, for India.....            | 18.00    |
| Miss Mary Ayres.....                            | 25.00    |
| Miss Jessie Barber, India.....                  | 37.50    |
| J. W. Bovyer, China.....                        | 12.00    |
| J. H. Boyce, India.....                         | 15.00    |
| Miss A. Elizabeth Brown, Jerusalem.....         | 10.00    |
| Miss Grace Brown, India.....                    | 10.00    |
| Miss Harriet Dithridge, Japan.....              | 37.00    |
| Miss Ruth Erickson, W. Africa.....              | 55.00    |
| Miss Margaret Flint, India.....                 | 32.00    |
| Mrs. Esther Harvey, India.....                  | 15.00    |
| John Juergenson, Japan.....                     | 15.00    |
| Miss Marie Juergenson, Japan.....               | 10.70    |
| Mr. McCune, So. China.....                      | 20.00    |
| Miss Ethel King, India.....                     | 42.50    |
| Fred G. Leader, for Africa.....                 | 20.00    |
| Miss Berenice Lee, India.....                   | 20.00    |
| J. J. Mueller, India.....                       | 78.00    |
| Missionary Home, Chicago.....                   | 10.00    |
| Mrs. Mattie Neeley, W. Africa.....              | 30.00    |
| John Norton, India.....                         | 12.00    |
| Wm. K. Norton, India.....                       | 36.00    |
| J. E. Perdue, China.....                        | 5.00     |
| C. C. Personcus, Alaska.....                    | 20.00    |
| Edgar Pettenger, So. Africa.....                | 15.00    |
| V. G. Plymire, Tibetan border.....              | 52.00    |
| B. A. Schoeneich, Central America.....          | 20.00    |
| E. M. Scurrah, Africa.....                      | 4.20     |
| W. W. Simpson, China.....                       | 10.00    |
| Geo. C. Slager, China.....                      | 15.60    |
| Miss Marie Stephany, China.....                 | 10.00    |
| Miss Alice Stewart, China.....                  | 10.00    |
| Thomas Stoddart, India.....                     | 75.00    |
| Benj. Surtees, China.....                       | 20.00    |
| Miss Lillian Trasher, Egypt.....                | 10.00    |
| Total .....                                     | \$971.70 |

\* \* \* \*

"We are willing to toil and endure hardships even tho we see no results, if the people at home will stand by us," writes a missionary from his heart. Our missionaries are of the same calibre as the workers at home. If a pastor did not have the support and prayers of his congregation he would feel his labors were futile and become discouraged, and so it is with our co-workers on the field. If they have tangible evidence that

we are standing back of them with our prayers and our means, it heartens them and gives them courage. They are willing to stand in their God-appointed places in spite of the awful darkness pressing in on every side, if we are faithful, but unless we carry out Christ's last command to send the Gospel into all the world, we are failing Him. If you are not a soul winner at home, you can be one on the mission field thru our faithful missionaries. But woe to the Christian who wins souls neither at home nor abroad. How can he face our blessed Lord who divested Himself of His glory to be a missionary to this old sinful world?

For some unaccountable reason our mission funds have dropped off very materially. We trust our readers are not becoming indifferent to the Great Commission of our Lord who was willing to die that the great unsaved world might have an opportunity to live forever. Let us ask Him more and more to give us of that sacrificial spirit that prompted Him to leave all for us.

### With the Lord

ON FEBRUARY 15 the relatives and friends laid away the precious remains of Bertha Meyer Glauser, who went to be with the Lord from her home in Zion, on Feb. 12, 1927. Our hearts are deeply torn over this loss, as there are hallowed memories in connection with that laid-down life. Miss Bertha Meyer was our faithful co-laborer in *The Evangel Publishing House* for five years, in the beginning days of *The Latter Rain Evangel*, leaving this service of love only to take up a greater one on the mission field of South China.

She received her call to China during the memorable 1913 Revival at *The Stone Church*, and at once made preparation to fit herself for her high calling. She was the first missionary sent out from the Stone Church congregation. On the mission field she gave herself to the work unsparingly, never considering herself in her devotion to the cause she so nobly espoused.

For some years she was associated with Miss Bertha Milligan in Canton, on her first term, and later was the co-worker of Miss Blanche Appleby at LoPau. In both of these stations she poured out her life for God. It was pioneer work, and in her zeal she presumed on a strong, healthy body, so that she often overtaxed herself. While at LoPau she opened up the outstation of Lung T'aam and it was her special charge to look after this little flock, the Stone Church Sunday School assuming the major por-

tion of the expenses. The trips to Lung T'aam were exhausting, walking a distance of six miles in the extreme heat and cold of South China, then canvassing the village to invite the people to services, standing for hours in the meeting while giving them the Bread of Life, and walking back the six miles the next day,—this she did joyfully, that those who sat in darkness might have the light. Miss Appleby writes of her sacrifice for this people:

"On one occasion a visiting missionary desired to go to Lung T'aam, and while the time was most inopportune, Bertha arranged to go, I accompanying them. On reaching Tsoeng Ngon, the rain came down in torrents. We found shelter but went on when it abated, the six or seven miles, thru terrible mud.

"It rained so heavily in Lung T'aam that few were present at the meeting. Was she content with speaking to the few? No. She went out into the village to carry the Gospel to them. Her hose were wet from the heavy rain, and undaunted, like Mary Slessor, she took them off and wore her shoes without hose, spending the entire morning visiting the people and witnessing to them of Jesus.

"Often the weather was cold and penetrating, and discouragements came, yet she would wrap up and go from hut to hut, sometimes when the time could ill be spared, stooping to enter, you could find her sitting on a little wooden stool telling some poor old grandmother of Jesus and His love.

"Her Sundays were usually very strenuous, for besides teaching a class of girls she often interpreted for missionary evangelists, sometimes three messages a day, yet never a word of complaint or murmur about too much to do. She loved all classes among the Chinese and had a precious ministry in Bible teaching as well as in soul-winning. Had it not been for her opening Lung T'aam and sacrificing herself to preach the Gospel to those homely, country folk, I seriously question whether dear old Grandma Wong, Shuk Kung and Grandma Tsang, now gone home, would have been saved. Yet because of her labor of love, these three, over sixty years of age, found Christ. There are many others in different cities and villages who heard of Christ and accepted Him thru her zeal."

While she was in Canton and they were without money, she would take Gospels and go out on the streets, witnessing and selling Gospels to buy food. When Brother Williamson was prostrated by small-pox and a distressing call for help came from Mrs. Williamson, our precious Bertha was one of the first to volunteer to go to their aid. She and Miss Lowther undertook that strenuous and hazardous journey up the treacherous Bamboo River to Waitsap. It was a week's journey on a Chinese junk, with opium-smoking soldiers, ducks, geese and pigs as their compan-

ions, but she never counted these experiences as hardships. Standing in faith with the others for Mr. Williamson's life and helping bear the burdens, no sooner had he recovered than she was reaching out to the unevangelized, and with other missionaries went further interior to spy out the land.

On her second term out malaria undermined her health and she was not able to endure the hardships of the interior as formerly. She was married in the Fall of 1922 to Walter Glauser, and they took over the Missionary Home in Kowloon, Hong Kong, for several years. Broken in health she returned home in 1924, contracted a heavy cold about a year ago, which in her weakened condition developed into tuberculosis. She rallied for a time but passed away very suddenly on the morning of Feb. 12th. She leaves a little boy of two, her husband and a brother and sister, who feel deeply bereft. When Bertha was called to the mission field, her sister Rose stepped into her place in *The Evangel Publishing House*, and has displayed the same devotion and efficiency that characterized the one who has gone on to her reward.

### News from the Battle Front

THOSE who have been praying for the work on the Tibetan border will rejoice in the latest news from Brother and Sister Plymire in which they tell of an entire family having been saved. The last one of the family to accept Christ was a young student. He is a half Tibetan, the father a Chinese and the mother a full Tibetan. The father was saved a few years ago, which was the beginning of persecution in the home. The Tibetan wife threatened to kill both her husband and herself, encouraged no doubt by her brother, a Tibetan priest. Each time the husband returned from Christian worship the wife became very enraged. Prayer was made without ceasing by the Christians for her soul, and the night before she surrendered the priests also came together and chanted their classics until late at night. The church of Christ triumphed and the following day she was delivered from the power of the enemy and wonderfully saved. Since then she has been growing in the Lord and testifies of this great salvation with a shining face. Both husband and wife were baptized in water and also received the Baptism in the Holy Spirit.

"Our street chapel," writes Brother Plymire, "is filled to overflowing at every service. When the children see us coming there is one grand

During the last five months her Bible was her constant companion and she longed that she might live for China, but God saw otherwise. The call of God and responsibilities of the mission field, developed the timid, shrinking girl who came to us in 1910 into a noble, stalwart character of high principles. Souls have gone to glory because of her nine years of sacrifice in China who would otherwise have been lost. Writing a loving tribute, Miss Appleby says, "Her whole life seemed one of willing, noble sacrifice, until personally I can say with David concerning the death of Jonathan, 'I am distressed for thee,' (my sister Bertha). Very pleasant hast thou been to me. Thy love to me was wonderful.' Her efficiency, humility and constant willingness to serve were most outstanding traits on the mission field. No task however servile, was despised by her, yet God exalted her until before her furlough, no young woman attained to her knowledge and fluency of expression in the Chinese language. She was a splendid interpreter and did some translation work." Some of her works have gone before, and others follow her. "Blessed are the dead who die in the Lord."

rush; men and women follow and after the service has begun, a number of soldiers usually come, generally Mohammedans, but very friendly and orderly. The few benches are soon occupied, then all the standing room is taken up, even to the outside. It is very cold and many have to stand on the outside yet all listen attentively. For a long time we prayed for a chapel (shop) in this vicinity, and it has been a blessing to hundreds who have never before heard of the Savior."

### Gathering Jewels in India

Brother Boyce, Siswa Bazar, India, writes: "We are glad to report victory in the work. Souls are still coming in from the fields of sin. A young woman on the last day but one of the old year; then a father brot his sweet little daughter and committed her to us forever and for aye. Then yesterday (Jan. 22nd) the father decided to become a Christian and broke caste by eating with one of our Christian families. Our orphan boys are beginning to win others for the Lord. A few days after Christmas of 1925 we had married two of our oldest orphans. In 1926 the husband brot in seven others.

"One of the young men who is now leaving school to learn to be a mechanic, has been home

to his native village a few times in the last eighteen months. His relatives have tried to persuade him to come back to them and to Hinduism, but he is as firm as a rock for the Lord, and we are glad to say that nothing moves him. His relatives realize that he has been blessed. We are glad that these children are witnessing for the Lord in their own villages. Our girls are also beginning to bear fruit in their lives. *Mangri* came to us a few years ago with matted hair that had never seen a comb, not to speak of the inhabitants of that filthy, unwashed and unbrushed hair. But praise the Lord, she is now a fine little Christian girl who loves her Bible and is well educated. We are thinking of giving her further training to become a Bible woman. Whilst all of our girls will not be Bible women, yet a good percentage of them we hope will consecrate themselves to the Lord's work, and in a few years they will be young women who will be a great help to us in publishing the good news in this needy and large territory of ours.

"Another good thing that we have to write about is that we have almost six native houses finished on our new land and the foundation laid for our new bungalow. Splendid weather now for building, but alas, just about two hundred dollars left to proceed with our house. The door posts of some of the doors will be set up next week, and then we shall have to let it rest (unless the Lord intervenes in the next few mails in a wonderful way, which we are hoping He has already provided for) until more funds come in. We trust there will not be any hindrance in erecting our house before the intense heat begins, which will be in another six weeks from now. By that time if we only had the funds, we could get at least one or two rooms ready with a good roof over our heads so that we might have some respite from the scorching rays of this Indian sun." May God grant to supply this great need before the heat of summer.

### Chinese Calling for the Gospel

Brother Spence, writing to the homeland on Jan. 3 praises the Lord for new openings. Since writing this, however, all missionaries have been obliged to leave the interior. He writes:

"Since landing here I have been holding meetings with Brother Kelly in a large Presbyterian church. We had a fine opportunity and what do you think? They gave us a love offering for our services. The reason of our being there is that the Chinese have simply taken over all authority from the foreigners in all the big de-

nominations, and it was the Chinese that asked us. They are so hungry for God.

"Then last week I was at T'ai T'ong Kaai for services, and we had Christians there from all denominations. I never saw such a hungry crowd. They put me in mind of a lot of little birds with their mouths open, as they sat and drank everything in. Many stood at the back during the whole service, and there were many wealthy people among the crowd, doctors, and preachers too. We preached unto them the Holy Ghost and the Lord poured out of His Spirit upon us.

"We have a new preacher now, a woman, *Lam Sam Koo*, who not long ago received her baptism. She received an invitation to Toy Shan and thirty there received the baptism of the Spirit, with more than a hundred seeking. She is wonderful and full of the Spirit. Yesterday we preached at Shui Tong in the morning and at Sainam at night where we had a full house.

"We were over at Wang Kong and they gave us a fine welcome. There I heard the glad news that they want to become self-supporting. Already they have collected two hundred dollars amongst themselves and bought a piece of land for four hundred. They expect to build a chapel and school and have an industrial work which they plan will pay all expenses. These are new days. Foreigners are here mainly in an advisory capacity, tho some of us are asked to preach."

### Famine and War

Bro. J. Wesley Bovyer, writing in behalf of the oppressed and famine stricken in China, says: "The blows fall heaviest on the weakest and the conditions in China at present are beyond description. A few days ago a poor famine refugee from North China came to our gate and falling down on his knees begged me to have pity on him. He had a wife and five children between the ages of three and fourteen, living in a hut on a waste piece of land; no work in sight and starvation facing them. We received the two dear little girls of eight and thirteen, which, according to our reckoning would be about six and eleven, and gave him some help to tide over the distress. A day or two later the mother came asking for the girls to be returned as they had been ordered to leave the hut, and if they were to die they wanted the girls to perish with them. We took the mother in, gave her and the two little boys a good dinner and a little money to try and get another house, and a word of comfort. The

mother came again and we promised them a little more help to keep them alive until Spring came and they could get work. The other day a Chinese friend told me there were 200 famine refugees in the city begging from house to house for a little food to keep them alive. In this place (Chinkiang Ku) conditions are fairly good as the "Reds," as they call them, have not gotten this far, but what must it be in other places?

"Some people think this situation will be worse than the Boxer trouble. Soviet Russia has gotten a hold on China, and we know a little of what it has meant to Russia. We have a number of missionary refugees at the China Inland Mission Home in our city. Some of them were glad to flee with what they had on their backs and get away with their lives. This has been the experience of a great many missionaries, some of whom I met in Shanghai. We are waiting to see how events develop here. We may have to send our girls away to a place of safety. We read in the papers of an Orphanage in Foochow being attacked and the girls taken and sold to houses of ill fame. We desire your prayers for protection and guidance as to what steps to take. Pray that the missionaries and native Christians may be preserved in these troublous times."

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Miss Minnie Madsen, writing of the blessed work in Barquesimeto, Venezuela, says: "Truly the work of the Spirit has been wonderful in this state. It was just as in the New Testament outpouring of the Spirit. They went everywhere witnessing. This morning the children had a time of prayer and praise. How those children cried out to the Lord! They sang many choruses bearing on the Lord's return, then they would cry out to God for their unsaved relatives. Oh, they didn't want them to be left behind! Many of the children have received their baptism, but some are still unsaved. Some of the hardest hearted boys wept today. Surely God will save everyone of them. Later in talking the children said one to another, 'I felt so light.' One girl felt as though she were surrounded by light. Praise God for the touches upon the lives of the children!"

#### Would We so Sacrifice?

"God has been blessing us these last few weeks," writes Mrs. Nicodem on January 14th from Rupaidiha, North India, "and our hearts are crying out to Him for a real revival in our midst. We have all had wonderful health this cold season. Just last week we took in eight new boys and are expecting two more this week.

Everyone that comes, we just feel we cannot take in any more until we get some buildings put up, but then when we hear of them in their need we haven't the heart to turn them away, so we just crowd up a little more and take them in. Right now, altho the nights are very cold, some of our boys are sleeping outside to make room for the new little fellows who have come in. If the dear ones at home who have so many comforts would be as willing to sacrifice as our boys are, we would soon have the buildings that we need so much. At present husband is away seeing the manager of this estate about the land to build on and the bricks of which we are so much in need. Just recently the English official of this district visited us and as he looked over the mud buildings that we have here for the boys, he said, 'Mr. Nicodem, this is most pitiful, the way these boys are crowded. You must have more room at once and I will do all I can to help you.' Well, altho things move very slowly in India, I believe that soon we will be able to start our buildings, so that none of these little homeless boys will have to be turned away."

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How unutterably sad that the need for buildings is so great and funds so lacking! The world has its millions but not for Jesus. A man recently died in this city leaving a million dollars for educational and other institutions. Think of what that amount would accomplish on the mission field! It is very gratifying to see how the good people in our Pentecostal Movement give to the mission fields, often at great sacrifice, but when the need is so appalling on every hand, oh that God would lead some to make bequests that the Gospel might be spread more rapidly among the teeming millions of heathendom, and in the great mission fields of Poland and Russia! No one knows the need like those who have faced the vast multitudes groping in darkness. At the last monthly meeting at the Missionary Rest Home, Sister Schmidt could not speak for weeping, as she was reminded of the great cry of the people of Poland for the Bread of Life. When asked what he considered the greatest need of workers, Brother Schmidt said: "A Bible Training School, and a good Bible teacher that the young men and women who have given themselves to the Lord may be trained as Christian workers." They have students in London, in Berlin, and in this country, bright, consecrated young men who have stood true in the fires of persecution. But it is expensive to train workers in Bible Schools here, and if they had a Bible

School there they could train so many more, and they could be saving at the same time.

Will not our readers pray that the funds may be provided for all these needs?

## Russia's Awakening

### A Rich Harvest of Souls.

Paul Peterson in The Setone Church, Jan. 9, 1927

(Continued from February issue)



RED KAPLUN was a young Russian, who came to this country before the Great War, to get away from the intolerable conditions in his own land and to make his fortune. He didn't come here to find God, but the Lord sought him out, and after surrendering to the Savior, he entered the Russian Bible Institute at Philadelphia in 1917 or 1918. When Pastor Fetler left America in November, 1920, with the first party of missionaries, this young man was one of the company. After remaining in England for a month or two, the missionaries resumed their journey to the field, some going to Poland, others to Soviet Russia, and still others to Bulgaria and Roumania.

Brother Kaplun began preaching the Gospel in the Province of Volhynia, Eastern Poland, and as he went from village to village with the Good News he found three believers in the small village of Chohnitsa,—Brother and Sister A. Krafchuk, and their oldest child. Brother Krafchuk's father had been a farmer-blacksmith, and the modest income from his shop placed him in more comfortable circumstances than the other farmers in that part of the country. When in middle age he had at one time purchased a new suit of clothes, and on a Sunday morning wore it when attending the service in the Greek Orthodox Church. People laughed and pointed their fingers at him, and this so grieved his heart that he vowed he would never go to church again. The priest came to plead with him, but making no impression, he threatened him and, failing to secure the promise that he would return to the Greek Orthodox fold, he sent the police to arrest him—but all to no avail.

He purchased a Bible and read it diligently, never returning to the Greek Orthodox Church nor uniting with any church. The son, seeing the experiences of his father, wondered where the truth could be found.

Some Russian and German believers used to meet for worship in a village not far from Chohnitsa and he began attending these meetings when a young man. He accepted Christ as his personal Savior and in 1904 was baptized. A year later

he married the daughter of a German colonist, and as both were zealous for God, they sought to win others for Jesus. His lot was thrown in more among the Germans than the Russians, and so he studied and mastered the German language and worked among the German young people, not forgetting, however, to pray for the Russians.

Brother Krafchuk believed that God would send a mighty awakening to that village and district, and so when Brother Kaplun, our missionary, came to Chohnitsa in 1922, Brother Krafchuk told him he had pictured with his mind's eye Gospel services in his own house, providing a house for the pastor, organizing a choir, a large Russian congregation of true believers, and the erection of a prayer house. As the Word was preached to the people by Br. Kaplun men and women left the worship of Ikons in the Greek Church and turned to the living God. Not in this village only was the Glad News proclaimed by Brother Kaplun, but in many of the surrounding villages he labored as much as time and strength would permit.

God had heard the prayers of His faithful servant, Brother Krafchuk, and all his desires were fulfilled. The company of the redeemed grew from week to week as this simple Russian, Fred Kaplun, preached the Word, and soon a church was formed. Meetings were held in Brother Krafchuk's home, two choirs and a strong band were organized, and there is now in the village a Russian church of more than 300 members, with many inquirers. A prayer house, costing approximately \$4,000.00 and accommodating about 500 to 600 people, has now been erected by The Russian Missionary Society, but Brother Krafchuk did not live to see this building finished. He went to be with the Lord, March 10, 1925, after an illness of only five days.

I had the great privilege of spending two days in this village in August, 1924, when we had our annual missionary conference at this place. I was in Brother Krafchuk's home and slept on some hay in the attic of the house one night with about 90 other men. Approximately 1,000 people were in attendance at the conference and these were glorious days of consecration, to the Russians. Brother Krafchuk entertained most of the guests, showing once again his love for the Lord

and His cause by his liberality and hospitality. It is striking that he practically prophesied his death at this time. Three choirs and two bands were helping to make this conference a great blessing to all, and Brother Krafchuk, rejoicing that the Lord had answered his prayers for needy Cholnitsa, exclaimed, "Now I am ready to die." In seven months his earthly pilgrimage was at an end.

The enemies of Christ made a number of attempts to take our brother's life. Once a huge bone was hurled at him when he was returning from a meeting late at night. Several times windows in his home were broken; at another time a sharp pointed club was thrown thru the bedroom window while he and his family were sleeping. His larder was robbed frequently and several times all his chickens were stolen. His timber was ruthlessly destroyed, and often his grain was stolen from the fields at harvest time. All this he endured patiently for the Lord's sake, committing his way unto Him.

The Cholnitsa church has opened many mission stations in villages for miles around and hundreds of souls have been saved and prayer houses erected. All of this has come about thru the prayers of the late Brother Krafchuk and the faithful ministry of Brother Kaplun,—the work growing from three believers in 1922 to hundreds of happy Christians in 1927.

A young man, a Russian by birth, went with us to the field in 1924 under the Russian Missionary Society. During the war when he was attending the Toronto Bible College, he was much concerned about his parents in Russia of whom he had not heard for some time. He became so anxious that he asked the students to join him in prayer on their behalf. One night the burden became so great that the young man threw himself on the floor in his room and cried, "Oh God, I can stand it no longer. You must help me!" God heard the heart cry and gave him peace. That night he slept peacefully as he had not done for some time. He told the students the next morning not to pray anymore as God had answered and he felt certain that all was well with his loved ones in Russia. At the close of the war he received a letter from his father stating that when the Germans pressed forward into Russia, they took all their possessions. He and his family retreated to an island in a swamp, hoping to remain there unobserved. But they were discovered, and horses, cattle and everything were taken from them by the German army. They realized they were doomed to die

of starvation, but a very strange thing happened. The next day the Germans came back and restored all that they had taken the day before. My friend compared dates and found that altho 4,000 miles distant, his prayer for his parents had been answered, because relief had come to them just at the time the Lord gave him such peace and assurance in Toronto.

When this young man reached Warsaw he was very anxious to go to the district of Prughany and visit his home. He sent a letter ahead telling his father he was coming, and his father came to meet him with open arms, crying, "My boy! my boy!" They had not seen each other for thirteen years, and my friend immediately began to unfold the Scriptures to his father, who said eagerly, "Tell me more!" The father belonged to the Greek Church, but before the day was over he was saved and rejoicing in the Lord. My friend's brother was a Bolshevik and a murderer, but the young preacher walked with him to his home, giving him Scripture on the way. On leaving him at the gate, he handed him a Bible and invited him to the evening meeting. He would not promise to go, but on entering the house began to read the Bible and was struck with conviction. He went out into the woods and wrestled with God. After some hours he surrendered to the Lord, saying some power had struck him on the top of his head and gone thru his whole body. He hurried home, throwing his arms around his wife's neck and kissing her. She was frightened and thought he had gone mad, so she ran out of the house. Being such a bad character he probably had not embraced his wife for a long time. He went to his father's home and told them what the Lord had done for him.

My friend also talked to his uncle, a professional lawyer, on that same day. This lawyer was a hard case. He boasted he could drink a full glass of alcohol, 90 per cent pure, and walk home steadily without its affecting his head in the least. He did it, but it burned him up internally. This young man walked home with the lawyer after the evening meeting and gave him a Bible, urging him to read it. He read until midnight and then went out in his garden, walking up and down beneath the starry sky until morning, when he found peace with God. My friend stayed only four days in that place and during that time, all of his relatives and most of his friends were saved thru his efforts. His mother had died at the close of the war and on one occasion as he and his father stood beside her grave,

his father said, "My boy, why did you not come six years ago when mother lived?"

His lawyer uncle was a clever man and he and my friend's brother began to give their testimonies in the villages around about. The Lord by His Spirit helped the lawyer to open up the Scriptures, and he preached to the people as best he could. My friend visited them two or three times, giving all possible help, and up to last Spring thirteen mission stations had been founded by these two newly-saved men. The lawyer was such a physical wreck that last Spring he went home to glory.

One man who was formerly a Psalm singer in the Greek Orthodox Church, became saved four or five years ago, but he has gone thru deep waters and has seen much affliction. In Eastern Europe it is hard to get work and some of the people suffer terribly. This man has a wife and children and many times he cannot get anything to do and they go hungry. Yet he has not turned away from God altho he has been offered a position by the Greek Church. When he got saved, his father, an adherent of the Greek Orthodox Church, turned him out of his home. Two years ago the father died and when the funeral was over the priest came to the son, kneeling before him and begging him to return to the Greek Church, offering him a good salary that he might be able to keep his family well. At this time the man had no money and work was hard to get, yet in spite of this he remained true to Christ. This is the calibre of Christians you find among the Russians.

These are only a few instances of what these Christians will endure for Christ. Men and women are being sent to Siberia today for preaching the Gospel, if they incur the displeasure of the Bolsheviks. I know of a man who recently returned from Siberia, finding there was another charge against him. He probably will be compelled to leave his wife and six children once more and be sent to the cold north for Christ's sake. In America there is not much persecution attached to being a Christian, but in Russia it means something. Many have had to lay down their lives for the cause of Christ. When a Russian is bad he is very wicked, but when he turns to God he is 100 per cent for God and he is not afraid to witness to his salvation.

A man in Riga had been arrested twenty times because of his wickedness, but the first time he attended a Gospel meeting he surrendered to God and is now living a consistent, Christian life. Two women came to the home of a pastor and

said, "We want to join your society." They said they had been watching this man who "joined the society" eight months before, and while his home was like hell before he "joined," now it was peaceful, and he treated his wife and children so well that they wanted their husbands to be like this man. The Russians are simple hearted. The pastor explained that it was not joining a society that had wrought the change, but that Christ had transformed his life, which He would do for them and their husbands.

There is a great need in Russia—millions waiting for the Gospel and so few to tell them about our wonderful Jesus; so few to give them the Word of God. They will go great distances to hear a missionary, but "How shall they hear without a preacher?" Eighty to ninety per cent of the Russian people are illiterate, but there are not nearly enough Bibles in Russia even for those who can read. After the war there was such a scarcity of Bibles that leaves were torn out, some sent to this congregation and some to that. The British and Foreign Bible Society lost all its property in Soviet Russia during the Revolution, and the workers had to flee for their lives. In recent years it has not been possible to get Bibles into Russia, but about ten months ago a law was passed allowing single copies to be sent in, and we have been sending them singly to individuals. Recently we heard that permission has been granted for the printing of Bibles in Soviet Russia, but there are so few who can read. How shall they learn of God unless someone carries the message of salvation to them? Let us pray earnestly that God will thrust forth laborers into this field, for there are thousands of villages where the people have never heard the Good News. Countless numbers are going down to Christless graves. Again I say, "*How shall they hear without a preacher?*" Missionaries are needed among the Russian people today. The door is open to labor among the millions of Russians outside of Soviet Russia and support is needed for qualified native workers in Soviet Russia. The greatest unevangelized white nation on earth is waiting for the Gospel! This is the missionary opportunity of the century! May the Lord burden many hearts with this field and give us grace to respond in any way that He may direct, even as Lord Radstock, Dr. Baedeker and others did. Amen!

(Continued from page 11)

the bones could not be set, so the doctor left an application to take away the swelling, saying that he'd return early in the morning.

Some of the mission folks heard of the accident and came over immediately to pray for him, and God saved him again and took him back. They were happy about his returning to the Lord, praised God and left him, never praying for his broken ankles. After the folks had gone his wife went out to prepare supper, and he lay on the couch thanking God for taking him back, when suddenly he felt a Hand take hold of his right foot and wrench it. He gave an outcry, it was so painful. He didn't know what to think, and called to his wife, saying, "Come, I believe God has set the broken bones."

The next morning the doctor came and took him to the hospital to have an X-Ray taken so as to see just what needed to be done. They made an examination, and the X-Ray surgeon said, "That is the nicest setting of bones I ever saw." He thot he was giving the doctor a compliment, but the doctor looked at him in astonishment, saying, "I haven't set those bones." Then Bro. K. began to cry and said, "I know who set them, God set them last night." His joy was as great as their astonishment. What a God is ours! He does do wonders among the children of men.

A FELLOW PILGRIM.

## The Gospel of Healing

A. B. Simpson



AFTER considering the Scriptural grounds of the Doctrine of Healing by faith in God, the practical question next arises: How can one who fully believes in the doctrine receive the blessing and appropriate the healing?

1. Be fully persuaded of the WORD OF GOD in this matter.

This is the only sure foundation of rational and Scriptural faith. Your faith must rest upon the great principles and promises of the Bible, or it never can stand the testing of opposition and trials which are sure to come. You must be so sure that this is part of the Gospel and the redemption of Christ that all the teachings and reasonings of the best of men could not shake you. Most of the practical failures of faith in this matter result from defective or doubtful convictions of the Divine Word. The writer may be permitted to mention the case of a lady who had fully embraced this truth and accepted Christ as her Healer. She was immediately strengthened very much both in spirit and body, and her overflowing heart was only too glad to tell the good news to all her friends. Among others she met her pastor and told him of her faith and blessing. To her surprise he immediately objected to any such news, warned her against this new fanaticism, and told her that these promises on which she was resting were not for us, but only for the apostles and the Apostolic Age. She listened, questioned, yielded and abandoned her confidence. In less than one month, when the writer saw her again, she had sunk to such depression that she scarcely knew whether she even believed the Bible or not. If those promises were for the apostles, she argued, why might not all the other promises of the Bible also be for them

only? She was invited to spend a season in examining the teaching of the Word of God. The promises from Exodus to James were carefully compared and every question carefully weighed, until the truth became so manifest, and its evidence so overwhelming, that she could not only say, "I know it is here," but "I know it is true, if all the world should deny it." Then she knelt and asked the Lord's forgiveness for her weakness and unbelief, renewed her solemn profession of faith and consecration, and claimed anew the promise of healing and the baptism of the Holy Spirit. From that day she has been restored and blessed with all spiritual blessings, until the very pastor who caused her to stumble has been forced to own that this is the finger of God. But the starting-point of all her blessing was the moment when she fully accepted and rested in the Word of God.

2. Be fully assured of the WILL OF GOD to heal you.

Most persons are ready enough to admit the power of Christ to heal. The devil himself admits this. True faith implies equal confidence in the willingness of God to answer this prayer of faith. Any doubt on this point will surely paralyze our prayer for definite healing. If there be any question of this, there can be no certainty in our expectation. A mere vague trust in the possible acceptance of our prayer is not strong enough to grapple with the forces of disease and death. The prayer for healing, "if it be Thy will," carries with it no claim for which Satan will quit his hold. This is a matter about which we ought to know His will before we ask, and then claim it because it is His will. Has He given us any means by which we may know His will? Most assuredly. If the Lord Jesus has purchased it for us in His redemption it must

be God's will for us to have it, for Christ's whole redeeming work was simply the execution of the Father's will. If Jesus has promised this to us, it must be His will that we receive it, for how can we know His will but by His Word? Nay, more, if Jesus has *bequeathed* it to us in the New Testament, which is simply His last will, then it is simply one of the bequests of our Brother's will and all questions of will should end. The Word of God is forevermore the standard of His Will, and that Word has declared immutably that it is God's greatest desire and unalterable principle of action and will to render to every man according as he will believe, and especially to save all who will receive Christ by faith, and to heal all who will receive it by similar faith. No one thinks of asking for forgiveness "if the Lord will." Nor should we throw any stronger doubt on His promise of physical redemption. Both are freely offered to every trusting heart that will accept them.

A very striking case recently occurred to the writer's observation. A lady quite prominent in Christian work, had been prayed with and anointed for healing. She returned in a few weeks saying that she was no better. She was asked if she believed fully. "Yes," she replied, "I believed that I should be healed if it was His good pleasure, and if not, I am willing to have it otherwise." "But," was the reply, "may we not know God's pleasure in this matter from His own Word, and ask with the full expectation of the blessing? Indeed, ought we to ask anything of God until we have reason to believe that it is His will? Is not His Word the intimation of His will, and after He has so fully-promised is it not a vexation and a mockery to imply a doubt of His willingness?" She went away and the very next morning she claimed the promise. She told the Lord that now she not only believed that He could, but would, and did remove the trouble. In less than half an hour it wholly and visibly disappeared,—and it was a tumor of considerable size, about which there could be no imagination or mistake. There is much subtle unbelief often in the prayer, "Thy will be done." That blessed petition really expresses the highest measure of Divine love and blessing. No kinder thing can come to us than that will. And yet we often ask it as if it were the iron hand of a cruel despot, and an inexorable destiny.

3. Be careful that you yourself are RIGHT WITH GOD. If your sickness has come to you on account of any sinful cause, be sure that you thoroughly repent of and confess your sins, and

make full restitution as far as is in your power. If it has been a discipline designed to separate you from some evil, at once present yourself to God in frank self-judgment and consecration, and claim from Him the grace to sanctify you and keep you holy. An impure heart is a constant fountain of disease. A sanctified spirit is in itself as wholesome as it is holy. At the same time do not let Satan paralyze your faith by throwing you back on your unworthiness, and telling you that you are not good enough to claim this. We can never deserve any of God's mercies. The only plea is the Name, merits and righteousness of Christ. But we can renounce known sin, and can walk so as to please God. We can judge in ourselves and put away all that God shows us as wrong. The moment we do this we are forgiven. "If we would judge ourselves, we should not be judged." "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do not wait to *feel* forgiveness or joy but let your will be wholly turned to God, and believe at once that you were accepted, and draw near with a true heart in full assurance of faith, having your heart sprinkled from an evil conscience, and your body washed with pure water.

It is quite vain for us to try to exercise faith for ourselves or others in the face of wilful transgression and in defiance of the chastening which God has meant we shall respect and yield to. But, when we receive His correction, and turn to Him with humble and obedient hearts, He will graciously remove the hand of pain, and make the touch of healing the token of His forgiving love. "The prayer of faith shall save the sick, and the Lord shall raise him up; *and if he have committed sins* they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

Often our sickness is but a moral malaria contracted by our getting on Satan's territory. We cannot be healed until we get out of the forbidden place, and stand again on holy ground. So that this question of our personal state, while not a *condition* of healing, is a very important element in it. The great purpose of God in all His dealings with us is our highest welfare, and our spiritual soundness. To the suffering Christian, therefore, there is no better counsel than the old exhortation, "Let us search and try our ways and turn again unto the Lord. He doth not afflict willingly, nor grieve the children of men. The Lord is good to those that wait for Him, to the soul that seeketh Him."

The writer would illustrate this by again referring to an actual incident:

A member of his own family was suddenly attacked with violent and dangerous illness. It was a little child, so young as to make it certain that it could not be on account of any fault or sin of its own. Amid violent convulsions all human remedies were quickly dispensed with, and the case presented to God in prayer and anointing. Immediate relief was given, but the trouble was not wholly removed, and again that night a very threatening relapse occurred, and the prayer of faith seemed met by a dreadful cloud of hindrance. At once it became deeply impressed upon his heart that something was seriously wrong on the part of some member of the family. Earnest search was made, and at length it was found to be indeed so. One person had greatly sinned and covered it. But now a deep and thorough confession was made, and the wrong solemnly made right in God's sight, and his forgiveness sought and claimed. Then all the burden rolled away, and the innocent sufferer was instantly healed, and the next morning rose with the most marvelous health and buoyancy, and has not been seriously ill since.

4. Having become fully persuaded of the Word of God, the Will of God, and your own personal acceptance with God, NOW COMMIT YOUR BODY TO HIM AND CLAIM HIS PROMISE OF HEALING in the name of Jesus by simple faith. Do not merely ask for it, but humbly and firmly claim it as His covenant pledge, as your inheritance, as a purchased redemption right, as something already fully offered you in the Gospel, and waiting only your acceptance to make good your possession. There is a great difference between asking and claiming, between wanting and taking. You must take Christ as your Healer—not as an experiment, not as a future, perhaps, but as a present reality. You must believe that He does now, according to His promise, touch your life with His Almighty Hand, and quicken the fountains of your being with His strength. Do not merely believe that He will do so, but claim and believe that He does touch you now, and begin the work of healing in your body. And go forth counting it done and acknowledging and praising Him for it. It is a good thing to prepare for this solemn act of committal and appropriating faith. It ought to be a very deliberate and final step, and in the nature of things it cannot be repeated. Like the marriage ceremony, it is the signaling and sealing of a great transaction, and depends for its value upon the reality of the union which

it seals. Before we take this step we ought to weigh all questions thoroughly and then regard them as forever settled, and then step out solemnly, definitely, irrevocably on new ground; on God's promise, with the deep conviction that it is for ever. This gives great strength and rest to the heart, and closes the door against a thousand doubts and temptations. From that moment doubt should be regarded as absolutely out of the question, and even the very thought of retreating or restoring to old means inadmissible. Of course, such a person will at once abandon all remedies and medical treatment. God has become the Physician, and He will not give His glory to another. God has healed, and all human attempts at helping would imply a doubt of the reality of the healing. The more entirely this act of faith can be a complete committal, the more power will it have. If you have any question about your faith for this, make it a special matter of preparation and prayer. Ask God to give you special faith for this act. All our graces must come from Him, and ~~fish~~ among the rest. We have nothing of our own, and even our very faith is but the grace of Christ Himself within us. We can exercise it, and thus far our responsibility extends; but He must impart it, and we simply put it on and wear it as from Him. And this makes the exercise of strong faith a very simple and blessed possibility. Jesus does not say to us, Have great faith yourselves. But He does say to us, Have the faith of God. That is better. God's faith is all-sufficient, and we can have and use it. We can take Christ for our faith as we took Him for our justification, for our victories over temptation, for our sanctification. We may thus sweetly rest in the assurance that our faith has not failed to meet the demands of the promise, for it has been Christ's own faith. We simply come in His name, and present Him as our perfect offering, our plea, our faith, our advocate, our righteousness, and all — and we simply and utterly receive for Christ's sake—our very faith itself, nothing but simply the taking of His free gift of grace. Thus come and claim His promise; and having done so, believe according to His Word that you have received it.

5. ACT YOUR FAITH. "Arise, take up thy bed, and walk." Not to show your faith, or display your courage, but because of your faith, begin to act as one that is healed. Treat Christ as if you trusted Him, by attempting in His name and strength what would be impossible in your own; and He will not fail you if you really trust Him, and continue to act your faith consistently and

courageously. But it is most important that you should be careful that you do not do this on any one else's faith or word. Do not rise from your bed or walk on your lame foot because somebody tells you to do so. That is not faith, but presumption. He will surely tell you to do so, but it must be with His Word; and if you are walking with Him and trusting Him you shall know His voice. Your prayer, like Peter's, must be "Lord, bid me come unto Thee on the water," and He will surely bid you, if He is to heal you; but in this great and solemn work, each of us must know and see the Lord for himself. And then, when you do go forth to act your faith, be careful not to begin to watch the result or look at the symptoms, or see if you stand. You must ignore all symptoms, and see only Him there before you, almighty to sustain you and save you from falling. The man who digs up his seed to see if it is growing will very soon kill it at the root. The true farmer trusts God, willing even to see the answer buried like that seed, and dying in the dark soil of discouragement, knowing that "if it die it bringeth forth much fruit."

6. BE PREPARED FOR TRIALS OF FAITH. Do not look always for the immediate removal of the symptoms. Do not think of them. Simply ignore them and press forward, claiming the reality, at the back of and below all symptoms. Remember the health you have claimed is not your own natural strength, but the life of Jesus manifested in your mortal flesh, and, therefore, the old natural life may still be encompassed with many infirmities, but at the back of it, beside it, and over against it, is the all-sufficient life of Christ to sustain your body. "Ye are dead, and your life is hid with Christ in God." But "Christ is your life;" and the life you now live in the flesh you live by the faith of the Son of God, who loved you and gave Himself for you. Do not, then, wonder if nature still will often fail you. His healing is not nature, it is grace, it is Christ, it is the bodily life of the risen Lord. It is the vital energy of the body that went up to the right hand of God; and it never faints and it never fails those who trust it. IT IS CHRIST WHO IS YOUR LIFE; Christ's body for your body as His Spirit was for your spirit. Therefore, do not wonder if there should be trials. They come to show your need of Christ and throw you back upon Him. And to know this, and so to put on His strength in our weakness, and live in it moment by moment, is perfect healing. Then, again, trials always test and strengthen faith in proportion as it is real; it must be shown to be genuine,

so that God can vindicate His reward of it before the whole universe. It is thus that God increases our faith by laying larger demands upon it, and compelling us to claim and exercise more grace. "As an eagle stirreth up her nest," and tumbles out her younglings in mid-air to compel them to reach out their little pinions, and train them to fly, so God often pushes us off all our own props and confidences to compel us to reach out the arms and wings of faith. But for the sacrifice of Isaac, Abraham never could have attained, as he did, to the faith of the resurrection.

But, be the symptoms what they may, we must steadily believe that at the back of all symptoms God is working out His own great restoration. "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day."

7. USE YOUR NEW STRENGTH AND HEALTH FOR God, and be careful to obey the will of the Master. This Christ-given strength is a very sacred thing. It is the resurrection life of Christ in us. And it must be spent as He Himself would spend it. It cannot be wasted on sin and selfishness: it must be given to God, "a living sacrifice." The strength will fail where it is devoted to the world, and sin will always bring bodily chastisement. We may, ordinarily, expect to be in health and prosper *even as our soul prospereth*.

Nor is it enough for us to use it for ourselves; we must testify of it to others. We must tell it to the world. We must be fearless and faithful witnesses to the Gospel of full redemption. Often the testimony will have to be given under the most trying circumstances to persons who will most proudly scorn it. But the Master commands, and the church needs that the whole counsel of God shall be declared. And the world needs this Gospel of healing. The pagan nations need it as an evidence of Christianity. Infidelity needs it as an answer to its materialism. The great work of Foreign Missions needs it as an introduction to the Gospel among the heathen. The next great missionary movement will and must incorporate this mighty truth. And this truth will be to the work of spreading the Gospel infinitely more than the work of medical missions has been in the past. This is not a faith that we can hold for ourselves. It is a great and solemn trust, and we who have received it must unite to use it for the glory of God, for a witness to the truth and for the spread of the Gospel, as the tongues of Pentecost were used in the ancient days of Christianity. These wonderful manifestations of the power of God which we

are beginning to see are significant signals of the end. They are the forerunners of the Great Appearing. As they marked the period of His presence on earth, so they attend His return. And they bid us prepare in solemn earnest for His Advent. With our eyes no longer on the grave, but on the opening heavens, and our hearts feeling already some of the pulses of that resurrection life, it is ours to watch and work as none others can; not sparing ourselves in anxious self-care, but working in His great might, in season and out of season, and finding it true that "He that saveth his life shall lose it, and he that loseth his life for Christ's sake and the Gospel's shall keep it unto life eternal."

Thus let us claim, and keep and consecrate this great gift of the Gospel and the grace of God. And now, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."—Selected.

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